

SOUTH AFRICAN JEWS
FOR A FREE PALESTINE
CAPE TOWN

Kol
Nidre

Erev
Yom
Kippur

MACHZOR

2024 / 5785

Introduction

Welcome to the South African Jews for a Free Palestine (SAJFP) Yom Kippur Kol Nidrei service.

Welcome to those who aren't Jewish and are coming in solidarity, to those who are Jewish, Jew-ish, religious or secular, a seasoned Yom Kippur attendee, a 'once a year Jew', or a first time participant. Welcome to those who believe in God, whether you love or hate God, those who don't care, or vehemently disbelieve in God, and those who believe in other Gods. Welcome to those who aren't fasting and those that are, those who will sing at the top of their voices, and those that will hum along, those that have been brave to attend tonight and those who think this is all a bit too tame. We are all here because we stand for justice, freedom, equality, and peace here and around the world and thus stand together against the ongoing genocide of Palestinians in Gaza.

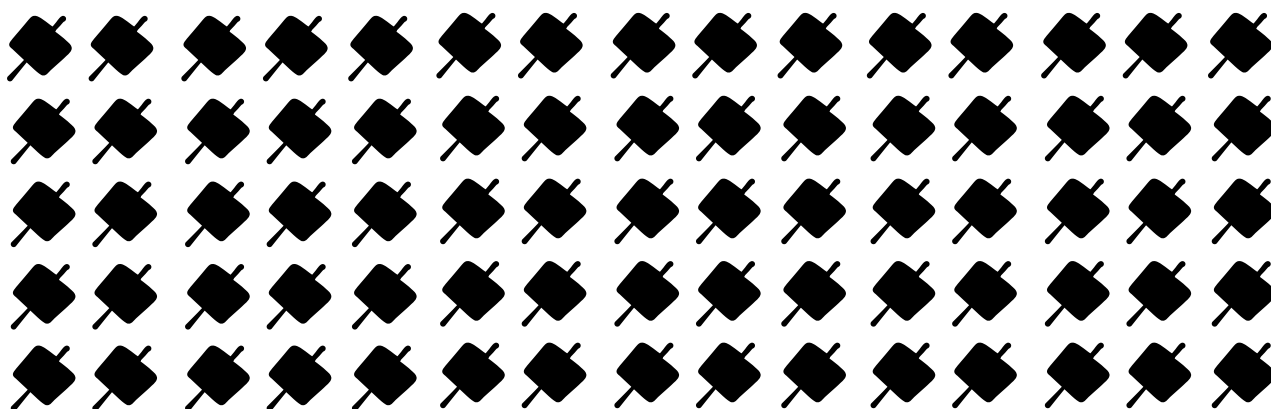
Yom Kippur is referred to as the Shabbat of Shabbats and the Day of Atonement, it is the holiest day in the Jewish calendar in which Jews reflect on our deeds in the past year and identify the transgressions we have committed and lead us towards transformation such that we may not transgress again. It is a solemn and serious day which includes a 26 hour dry fast, abstinence from work, perfumes, and sex to focus on existential atonement.

"For transgressions between a person and God, Yom Kippur atones; however, for transgressions between a person and another, Yom Kippur does not atone until they makes reparations to the other person" (Mishna Yoma 85b:7).

The Minsha reminds us that atonement on Yom Kippur does not prevent the need to make actual reiterations and apology to those we have wronged. Yom Kippur is a ritual to heal ourselves through T'filah (prayer: communal introspection), Tshuva (Return to utopic vision), and Tzedakah (Justice).

Note On God Language:

The Yom Kippur liturgy is very full imagery, appeals, and references to God. We have kept most of the liturgy intact and encourage everyone to imbue this with the meaning that works for you - the intention is a reference to something bigger than ourselves that is a source of life and meaning, whether that is God, the universe, the pattern of life, humanity, etc. Whichever power you turn to, the intention is use our communal introspection to return back to the path towards justice



Welcome

BEFORE KOL-NIDRE - ALL ARE WELCOME HERE

***Time now to summon the truth
that lies in the space between
our most exalted selves and
our darkest inclinations.***

***Time now to give each another permission
to open wide our hearts
and enter this most holy of holy places.***

***To bare our pain,
admit promises unkept, vows broken
and faith betrayed.***

***Within this sacred space in between
all are welcome:***

***the proud and the shamed,
those who fought their way
to the front of the line
and those left behind;***

***the joyful souls that sing out praises
and the wounded hearts that cry out
their pain.***

Yes, you are welcome here.

***In the space between the brightest day
and the darkest night
there is room
for all.***

RABBI BRANT ROSEN

TALLIS

BLESSING FOR THOSE WHO ARE WEARING A TALLIS (INDIVIDUALLY)

Wrap the *tallis* around your head and say the following blessing before putting it over your shoulders:

We bless the Spirit of Protection, who hallows us with mitzvot, commanding us to wrap ourselves in the fringes.

*Baruch atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav
v'tzivanu l'hitateif batzitzit*

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף
בְּצִיצֵת

BLESSING FOR EVERYONE PRESENT

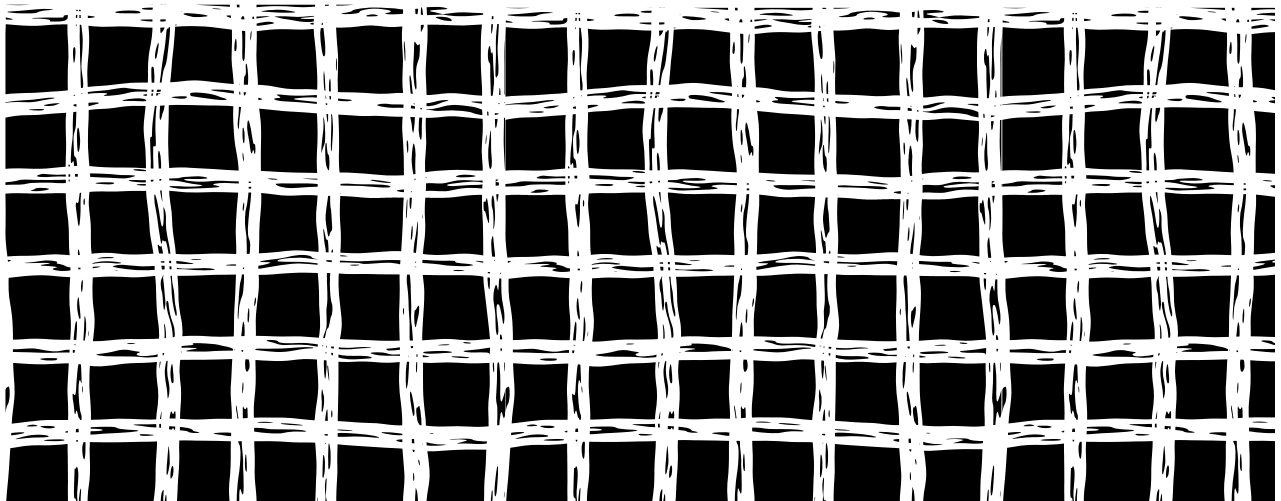
Source of blessings: Your splendor reveals the way to holiness; Your light wraps us in the beauty of this day.

JUSTICE BLESSING

Blessed are we, who follow paths of holiness, and command ourselves to pursue justice.

*Baruch atah adonai, eloheinu
melech ha'olam, asher
kid'shanu b'mitzvotav
v'tsivanu lirdof tzedek*

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְרַדּוֹף
צְדָקָה



MEDITATIONS

A MEDITATION FOR THE SHABBAT OF SHABBATS

*Bless the fires kindled,
the energy generated,
the sparks igniting
the work of creation
day after day.*

*Bless the tasks completed
and the work unfinished;
the struggles ongoing,
the dreams of transformation
yet to be fulfilled.*

*Bless all you have made,
all you have created,
and let it go;
let it vanish into the past
like the sun sinking
behind the distant horizon.*

*Now bless your tired soul
in the sweet darkness
of this new day –
it's time to enter
the world to come.*

RABBI BRANT ROSEN

HOW TO KILL A SOLDIER

*Colonial soldiers,
what have they been doing
to my poetry all these years
when I could have easily killed them
in my poems
as they've killed my family
outside poetry?*

*Poetry was my chance
to settle the score with killers,
but I let them age outdoors,
and I want them to know decay
in their lives, their faces to wrinkle,
their smiles to thin out,
and their weapons to hunch over.*

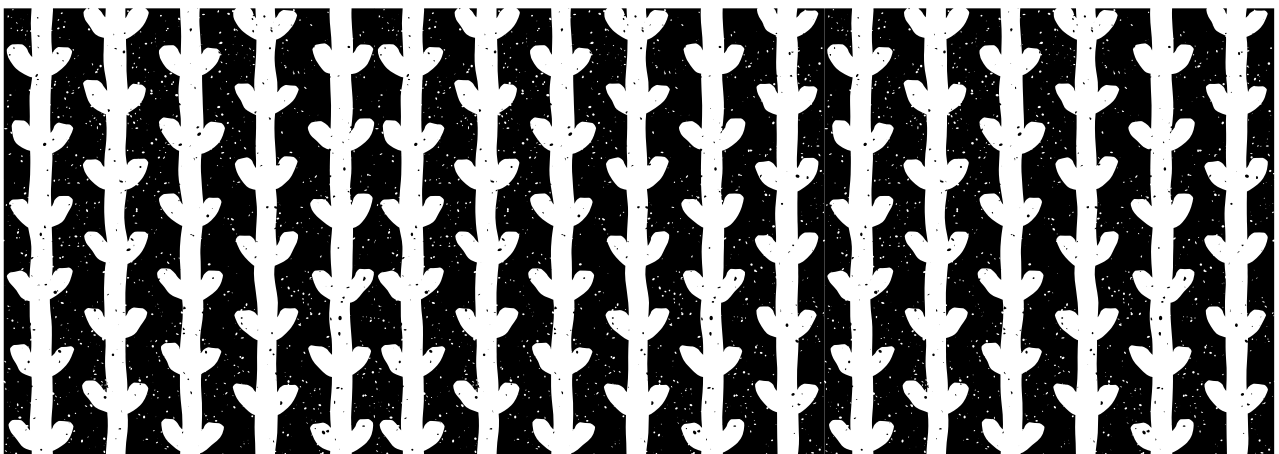
*So if you, dear readers, see a soldier
taking a stroll in my poem,
trust that I have left him to his fate
as I leave a criminal
to his many remaining years,
they will execute him.*

*And his ears will execute him
as he listens to me reciting my poem
to grieving families,
he won't be able to slink out
of my book or the reading hall
as the seated audience stares at him.*

***You will not be consoled,
soldier, you will not,
not even as you exit
my poetry event
with slumped shoulders
and pockets full of dead bullets.***

***Even if your hand,
tremulous as it is
from so much murder,
fidgeted with the bullets,
you will not
produce more
than a dead sound.***

AHLAM BSHARAT (TRANS. FADY JOUDAH)



OPENING PRAYERS

CANDLES

As the sun sets and Shabbat and Yom Kippur begins, the candles are lit and these words are recited:

We bless the Source of all existence, who shows us paths to holiness, and inspires us to kindle the Shabbat lights and the Yom Kippur lights.

*Baruch atah Adonai,
Eloheinu Helech
ha'olam, asher kidshanu
bemitzvotav vitzivanu
l'hadlik ner shel Shabbat
v'shel Yom HaKippurim*

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל שַׁבָּת וְיוֹם
הַכִּפּוּרִים

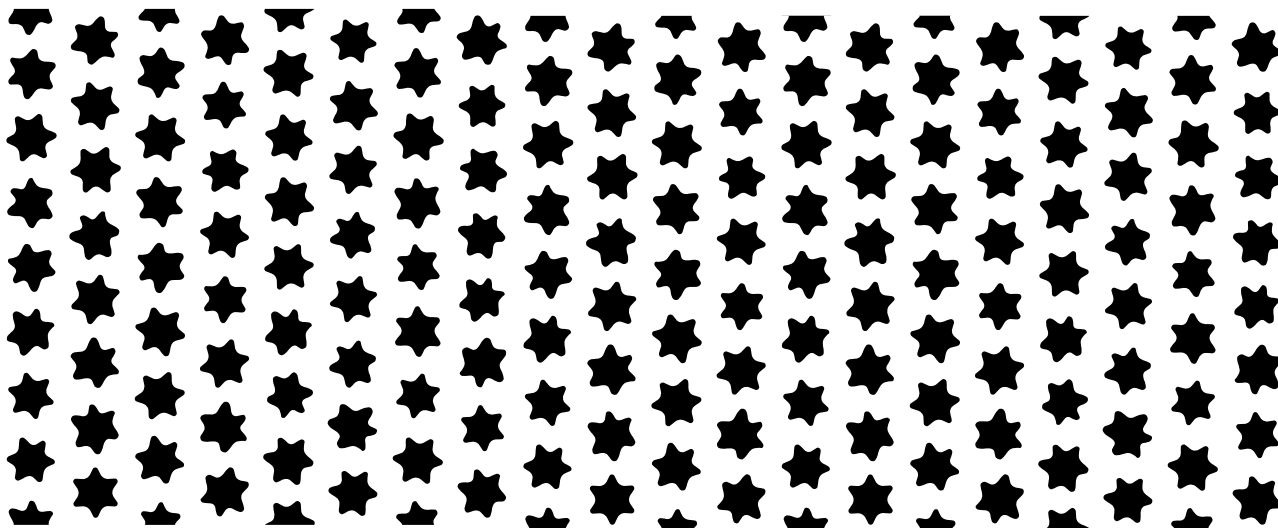
SHEHECHEYANU

This blessing is recited when we do something for the first time. It's a blessing to be together.

Blessed are You, Infinite One, who has kept us alive, sustained us, and brought us to this season.

*Baruch atah, Adonai
Eloheinu, Melech
ha'olam, shehecheyanu,
v'kiy'manu, v'higiyanu
laz'man hazeh.*

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ
וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזִמְנֵי הַזֶּה



WE REMEMBER

We mourn for our loved ones, families, friends, comrades, and inspirations. We mourn for those we did not know personally but who touched our hearts, and those whose lives touched someone else's heart, for every life is a whole entire universe.

EL MALE RACHAMIM

*El male rachamim shochen bam'romim
ha'metzei menucha nechonah
tachat kanfei ha'shechinah.*

Oh, God filled with compassion,
whose loving presence ever surrounds
us
bring perfect rest to those
who have been killed without pity in
Gaza,
in refugee camps, in apartments,
in homes that provided no sanctuary,
as they worked, as they slept,
as they sat down to share meals
together,
as they fled from the overpowering
might of rockets and bombs from above.

Receive their souls with the fulness of
your mercy.
bind them to the souls of their ancestors
whose lives were unjustly taken
during the dispossession of the Nakba –
an injustice that continues
even as we call out to you now.

Source of all mercy, protect these
precious souls
with the shelter they were denied in their
lifetimes.
Gather them under the softness of your
wings,
show them love, bring them home.

Remind us that no one is forgotten in
your sight,
that all are welcome at your side,
that each and every one of their lives
is a story of sacred worth and meaning
that can never be lost.

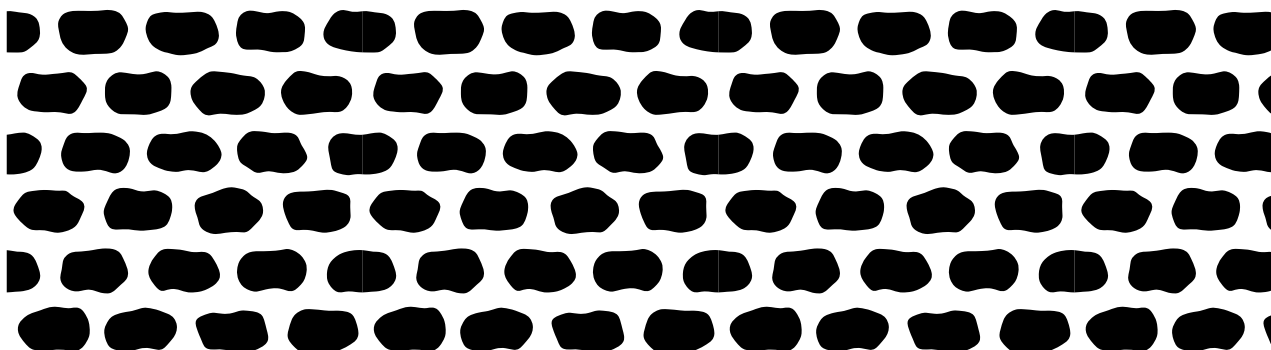
As we rededicate ourselves to their
lives.
Turn our grief and anger into resolve.
Fill us with strength and will and
purpose –
inspire us to stand as one in solidarity,
that together we may end this injustice
once and for all.

*Ba'al ha'rachamim tastireihem
b'seter kanfecha le'olamim.*

Source of all compassion,
extend your shelter across the land
that the refugees may return home soon
in our day –
that all who live between the river and
the sea
may enjoy the blessings of equity,
of justice and of peace.
V'nomar,
and let us say,
Amen.

We stand in grief as we remember those who lost their lives during the past year in the midst of Israel's violent occupation of Palestinian land. The 1100 Israeli's and foreign nationals, the hundreds of Lebanese and untold thousands of Palestinians murdered in the West Bank and in the ongoing genocide of Gaza.

[Hold a minute of silence to remember those lost while a Yahrzeit candle is lit.]



Kol Nidrei

Kol Nidrei (All Vows), according to Rabbeinu Tam (1100s), is a prayer annulling all vows one takes upon themselves - ie a vow between you and yourself (before G-d). We say Kol Nidrei three times with increasing intensity, as we free ourselves from the vows we have failed to uphold so that we are ready to commit ourselves anew.

OR ZARUA

Light is sown for the
righteous, radiance and
joy for the pure of heart

*Or zarua latzadik
ul'yishrei lev simcha*

אור זרע לצדיק
ולישרי-לב שמחה

KOL NIDREI (1ST AND 2ND REPETITIONS)

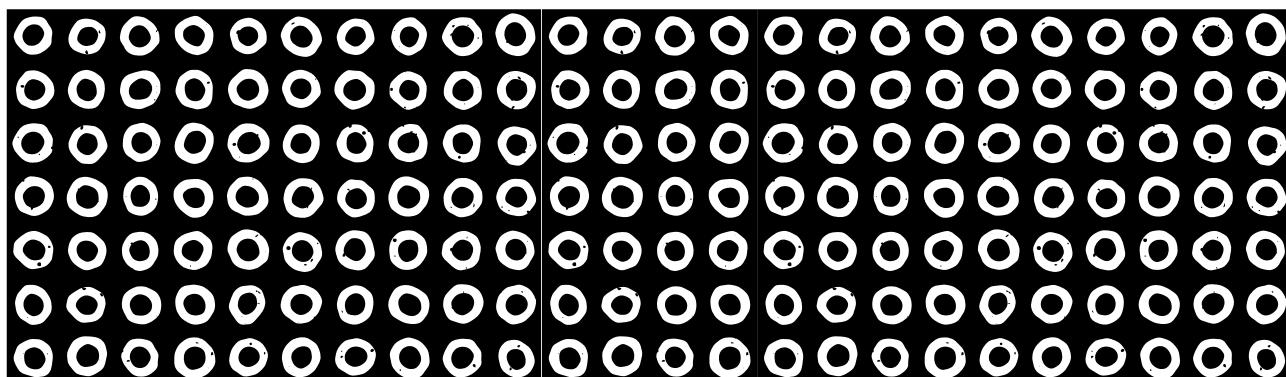
*Kol nidrei - ve'esarei vachamei,
v'konamei v'chinuyei v'kinusei
ushvu'ot - dindarna ud'ishtabana
ud'acharimna, v'daarsarna al
nafshatana...*

כָּל נִדְרֵי וְאֶסְרֵי וְחַרְמֵי, וְקוֹנְמֵי
וְכַנּוּיֵי, וְקִנּוּיֵי וְשְׂבוּעוֹת, דִּנְדָרְנָא
וְדִאֲשְׁתַּבְעָנָא, וְדִאֲחַיֵּימָנָא,
וְדִאֲסָרְנָא עַל נַפְשַׁתָּנָא...

Read the English:

All the vows, promises and oaths we make with God, all the obligations and restrictions we place on ourselves in God's name, all the harsh words we say only to regret them, the things we promise and forget, the punishments we call down on ourselves from heaven, the deals we bargain with God in a moment of duress, the good-hearted resolutions we cannot fulfill after honest effort - for all of these, from this Yom Kippur to the next, we request release. May they be dissolved and annulled. These vows shall not be binding vows, these prohibitions shall not be binding prohibitions, these oaths shall not be binding oaths.

(translation: Rabbi Rachel Barenblat)



KOL NIDREI (3RD REPETITION)

Listen to the Hebrew:

כל נְדָרִי, וְאֶסְרִי, וְחַרְמִי, וְקוֹנָמִי, וְכַנּוּיִי, וְקִנּוּסִי וְשְׁבוּעוֹת. דְּנִדְרָנָא,
וְדִאֲשַׁתְּבַעְנָא, וְדִאֲחַרְמְנָא וְדִאֲסַרְנָא עַל נַפְשִׁתְנָא. מִיּוֹם כְּפוּרִים זֶה עַד
יּוֹם כְּפוּרִים הִבָּא עָלֵינוּ לְטוֹבָה. בְּלִהוֹן אֲחַרְטָנָא בְּהוֹן. בְּלִהוֹן יְהוֹן שָׂרוֹ,
שְׁבִיקוֹן, שְׁבִיתוֹן, בְּטִלּוֹן וּמְבַטְלִין, לָא שְׁרִירִין, וְלָא קַיְמִין. נִדְרָנָא לָא
נְדָרִי, וְאֶסְרָנָא לָא אֶסְרִי, וְשְׁבוּעַתְנָא לָא שְׁבוּעוֹת.

*Kol nidrei - ve'esarei vacharamei, v'konamei v'chinuyei v'kinusei
ushvu'ot - dindarna ud'ishtabana ud'acharimna, v'daarsarna al
nafshatana, miyom kipurim zeh ad yom kipurim haba, aleinu
le'tovah: kulhon icharatna v'hon; kulhon y'hon sharan, sh'vikin
sh'vitin, b'teilin, umvutalin la sh'ririn v'la kayamin. Nidrana la nidrei;
ve'esarana la esarei; ush'vuatana - la sh'vuot.*

Say all together:

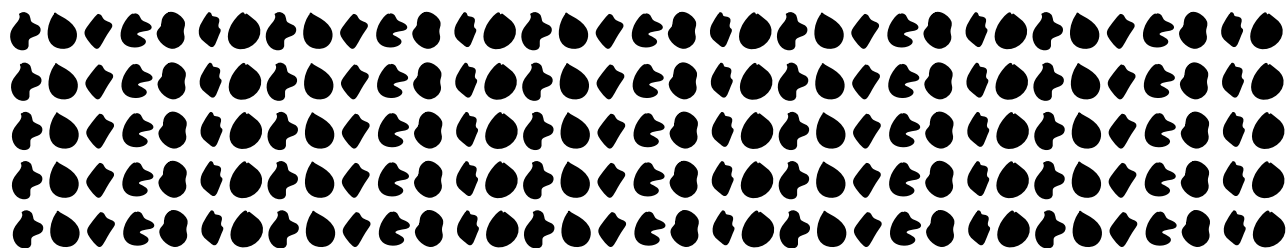
***These Broken Promises, let them be forgotten.
Our sworn oaths, unswear. They drop noiseless on the earth,
become the earth.***

SALACHTI

And the Eternal
responded: "I forgive, as
you have asked."

*Vayomer Adonai:
"Salachti, kidvarecha."*

וַיֹּאמֶר יי: סְלַחְתִּי כְּדַבַּרְךָ



Sh'ma

MAH TOVU

How fair are your tents,
O Abraham, O Sarah,
Your dwellings, O
friends.
But I, through Your
abundant love, enter
Your house;
I bow down in awe at
Your holy temple.

*Mah tovu ohaleicha
Avraham, ohaleicha
Sara, mishkenoteicha
chaverim
Va'ani berov chasdecha
avo veitecha,
eshtachaveh el heichal
kodshecha beyiratecha*

מֵה־טֹבוֹ אֱהָלֶיךָ
אַבְרָהָם, אֱהָלֶיךָ שָׂרָה
מִשְׁכְּנֹתֶיךָ חֲבֵרִים
וְאֲנִי בְרַב חַסְדֶּיךָ
אֲבֹא בֵיתְךָ אֲשַׁתְּחוּהָ
אֶל־הַיְכָל־לְקַדְשֶׁךָ
בִּירְאָתְךָ:

SH'MA

HEAR!

Hear O' Israel, Adonai is
our God, Adonai is One
Blessed is God's glorious
majesty forever and ever.

*Sh'ma Yisra'el, Adonai
eloheinu, Adonai echad
Baruch shem k'vod
malchuto l'olam va'ed*

שְׁמַע יִשְׂרָאֵל יְהוָה
אֱלֹהֵינוּ יְהוָה אֶחָד
בָּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד

V'AHAVTA

**Say these words when you lie down and when you rise
up,
when you go out and when you return.
In times of mourning and in times of joy.
Inscribe them on your doorposts,
embroider them on your garments,**

**tattoo them on your shoulders,
teach them to your children,
your neighbors, your enemies,
recite them in your sleep,
here in the cruel shadow of empire:**

Another world is possible.

AURORA LEVINS MORALES

MI CHAMOCHA

Read the English together:

Shechinah, soften our hearts and the hearts of our enemies. Help us to dream new paths to freedom, so that the next sea-opening is not also a drowning; so that our singing is never again their wailing. So that our freedom leaves no one orphaned, childless, gasping for air.

Sing the Hebrew:

*Mi chamocha ba'eilim Adonai?
Mi chamocha ne'dar bakodesh?
Nora t'hilot oseh feleh.*

מִי כַמּוֹכָה בְּאֵלִים יְהוָה מִי כַמּוֹכָה
נֶאֱדָר בְּקֹדֶשׁ
נֹרָא תְהִלַּת עֹשֶׂה פֶלֶא

KI-VAYOM HAZEH

For on the day,
atonement shall be
made for you to purify
you from all your wrong.
And pure you shall be in
the presence of the
Eternal.

*Ki-vayom hazeh
y'chapeir aleichem
l'taheir et'chem;
mikol chatoteichem lifnei
Adonai tit'haru*

כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם
לְטַהַר אֶתְכֶם
מִכָּל־חַטָּאתֵיכֶם לִפְנֵי יְהוָה
תְּטַהְרוּ

T'filah

***Have mercy upon me, Compassionate One,
wash me thoroughly of my iniquity,
and purify me of my sin;
for I recognise my transgression
and am ever conscious of my sin.***

-PSALM 51:5

The *Yom Kippur Amidah* has five additional blessings specifically orientating around being written into the Book of Life. We ask not not only for a year of life, but a year of goodness, and not just goodness but a life of goodness, blessing, prosperity, and peace.

We will read the blessings interspersed with the Prayer for Gaza's Children:

A PRAYER FOR GAZA'S CHILDREN

God who is the creator of all children, hear our prayer this accursed day.

God whom we call Blessed, turn your face to these,
the children of Gaza, that they may know your blessings, and your
shelter,

that they may know light and warmth,
where there is now only blackness and smoke,
and a cold which cuts and clenches the skin.

Remember the children
of Gaza for life, sovereign
God who treasures life
Inscribe us all in the Book
of Life, for your sake, God
of Life

*Zochreinu l'chayim,
Melech chafeitz bachayim.
V'chotveinu b'sefer
hachayim,
l'maancha, Elohim chayim*

זְכַרְנוּ לְחַיִּים מֶלֶךְ הַפֶּץ
בְּחַיִּים וְכַתְּבֵנוּ בְּסֵפֶר
הַחַיִּים לְמַעַן אֱלֹהִים
חַיִּים:

Almighty who makes exceptions, which we call miracles,
make an exception of the children of Gaza.
Shield them from us. Spare them. Heal them.
Let them stand in safety.
Deliver them from hunger and horror and fury and grief.

Merciful God, who
compares with You?
With tender compassion
You remember all
creatures for life

*Mi chamocah, El
harachamim?
zocheir y'tzurav l'chayim
b'rachamim*

מִי כַמוֹךְ אֵב הַרְחָמִים
זוֹכֵר יְצוּרָיו לְחַיִּים
בְּרַחֲמִים

Restore to them
their stolen childhoods, their birthright,
which is a taste of heaven.

Allah, whose name we call Elohim,
who gives life, who knows the value and the fragility
of every life, send these children your angels.
Save them, the children of this place,
Gaza the most beautiful, and Gaza the damned.

Inscribe all of humanity
for a life of goodness

*Uchtov l'chayim tovim
kol b'nei v'ritecha*

וְכַתֵּב לְחַיִּים טוֹבִים
כָּל־בְּנֵי בְרִיתְךָ

In this day, when the trepidation and rage and
mourning that is called war, seizes our hearts and
patches them in scars, we call to you, God, whose name is Peace:

Bless these children, and keep them from harm.

Let us, the whole family of
humanity,
be remembered and
inscribed in the Book of
Life.
May it be a life of
goodness, blessing, and
prosperity!
May it be a life of Peace!

*B'sefer chayim, b'rachah,
v'shalom, ufarnasah tovah,
nizacheir v'nikateiv l'fanecha,
anachnu, v'chol am'cha beit
Ha'Olam,
l'chayim tovim ulshalom!*

בְּסֵפֶר חַיִּים, בְּרָכָה
וְשָׁלוֹם, וּפְרִנַּס הַטּוֹבָה,
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית
הָעוֹלָם, לְחַיִּים טוֹבִים
וּלְשָׁלוֹם!

Turn Your face toward them, God.
Show them, as if for the first time, light and kindness,
and overwhelming graciousness.

Look up at them, God. Let them see your face.
And, as if for the first time, grant them peace.

BRADLEY BURSTON

All read the English together, then respond Amen to each line of the the Hebrew:

Eternal our God,
Remember us
Be mindful of us
and redeem us for a life
of goodness and blessing

*Zochreinu, Adonai Eloheinu,
bo l'tovah Amen
ufokdeinu vo livracha ...
Amen
V'hoshi'einu vo l'chayim ...
Amen*

זְכַרְנוּ, יי אֱלֹהֵינוּ בּוֹ
לְטוֹבָה ... אָמֵן.
וּפְקֻדְנוּ בּוֹ לְבְרָכָה ...
אָמֵן.
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים ...
אָמֵן.

V'TAHEIR LIBEINU

Let us sing to embody this intention and help make this plea a reality.

Help us to serve you truly,
with purity of heart

*V'taheir libeinu l'ovd'cha
be'emet*

וְטַהַר לִבֵּנוּ לְעַבְדְּךָ
בְּאֵמֶת

OSEH SHALOM

May the one who makes
peace in heaven,
make peace for all who
inhabit the earth.

*Oseh Shalom bimromav,
hu ya'ase shalom aleinu
v'al kol ha'olam,
v'imru. Amen*

עוֹשֵׂה שְׁלוֹם בְּמִרְוּמָיו
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ.
וְעַל כָּל הָעוֹלָם
וְאָמְרוּ: אָמֵן

IF I MUST DIE

***If I must die,
you must live
to tell my story
to sell my things
to buy a piece of cloth
and some strings,
(make it white with a long tail)
so that a child, somewhere in Gaza
while looking heaven in the eye
awaiting his dad who left in a blaze–
and bid no one farewell
not even to his flesh
not even to himself–
sees the kite, my kite you made, flying up above
and thinks for a moment an angel is there
bringing back love
If I must die
let it bring hope
let it be a tale.***

REFAAT ALAREER (Z'L)

MISHEBEIRACH

Mi Shebeirach avoteinu

M'kor habrachah l'imoteinu

May the source of strength Who blessed the ones before us
Help us find the courage to make our lives a blessing,
And let us say, Amen.

Mi Shebeirach imoteinu

M'kor habrachah la'avoteinu

Bless those in need of healing with *r'fuah sh'leimah*
The renewal of body, the renewal of spirit,
And let us say, Amen.

Vidui Zuta

On Yom Kippur, Jews traditionally confess our wrongdoing in public. We confess in the plural, and we do so not only for our own transgressions, but for those of the community we live in and for those of the Jewish people as a whole – for even if we did not personally commit each and every transgression listed, we are responsible for stopping our fellow Jews, and the Jewish communal institutions that act in our name, from committing them

“Anyone who is able to protest against the transgressions of the people of their home, and does not, is punished for the transgressions of the people of their home. Of their city, are punished for the sins of their

city. Of the whole world, are punished for the transgressions of the whole world.”

SHABBAT 54B

The point of this confession is not on changing the past, we cannot through this ceremony be forgiven for wrongs already committed. Rather the goal is to define a new direction for the future. The *Vidui*, as an act of *T'shuva* (a return to self, a return to the utopic vision) is about refashioning ourselves through atonement for transgressions, about becoming the kind of people who don't fall off the path of justice again.

OF THESE WRONGS WE ARE GUILTY:

Who among us is blameless? Who shall say: "I have not erred; I have not missed the mark, i have not gone astray?"

Of these wrongs we are guilty:
We abuse, we brutalise, we covet,

Ashamnu, bagadnu, gazalnu, dibarnu dofi

אֲשָׁמְנוּ, בָּגַדְנוּ, גָּזַלְנוּ,
דִּבַּרְנוּ דֹפִי

We deceive, we enslave, we feud, we gossip, we humiliate, we injure,

He'evinu, v'hirshanu, zadnu, chamasnu, tafalnu sheker

הֶעֵוִינוּ, וְהִרְשַׁעְנוּ, זָדְנוּ,
חָמַסְנוּ טַפְלֵנוּ שְׁקֵר

We judge unfairly, we kill, we lie, we manipulate, we neglect, we ostracise, we plagiarise,

Yaatznu ra, kizavnu, latznu, maradnu, niatznu, sararnu

יַעֲצְנוּ רָע כְּזָבְנוּ לִצְנוּ,
מָרַדְנוּ נֶאֱצְנוּ סָרַרְנוּ

We quarrel, we rage, we shame, we turn away, we undermine,

Avinu, pashanu, tzaranu, kishinu oref

עָוִינוּ, פָּשַׁעְנוּ, צָרַרְנוּ,
קִשִּׁינוּ עֹרֶף

We vilify, we waste, we exploit, we yearn, we are zealous

Rashanu, shichatnu, tiavnu, ta'inu, titanu

רָשַׁעְנוּ שַׁחַתְנוּ, תַּעֲבָנוּ,
תַּעֲוִינוּ, תַּעֲתָעְנוּ

Vidui Rabbah

For these transgressions we need to rededicate ourselves to pursuing justice:

The ways we have wronged
by....

*Al cheit shechatanu
l'fanecha*

עַל הַטָּא שֶׁחָטֵאנוּ...
לְפָנֶיךָ

And the harm we have
caused....

*v'al cheit shechatanu
l'fanecha....*

וְעַל הַטָּא שֶׁחָטֵאנוּ...
לְפָנֶיךָ

For all these,
Source of forgiveness,
forgive us, pardon us,
lead us to atone.

*V'al kulam,
Elo'ah s'lichot
s'lach lanu, m'chal lanu,
kaper lanu.*

וְעַל כָּלֵם,
אֱלֹהֵי סְלִיחוֹת,
סַלַח לָנוּ, מַחֵל לָנוּ,
כַּפֵּר לָנוּ

The ways we have wronged by internalizing and assenting to colonial ideologies;

And the harm we have caused by allowing oppressive systems to continue unchecked.

The ways we have wronged by forgetting that we were all once strangers in a strange land;

And the harm we have caused by upholding borders between countries and people.

The ways we have wronged by profiting off of weapons of death and destruction;

And the harm we have caused by contributing to the increased militarization of our nation and our world.

The ways we have wronged by exploiting the earth and exploiting the labour that produce the goods we consume;

And the harm we have caused by not finding better ways to redistribute resources.

For all these,
Source of forgiveness,
forgive us, pardon us,
lead us to atone

*V'al kulam,
Elo'ah s'lichot
s'lach lanu, m'chal lanu,
kaper lanu.*

וְעַל כָּלֵם,
אֱלֹהֵי סְלִיחוֹת,
סַלַח לָנוּ, מְחַל
לָנוּ, כַּפֵּר לָנוּ.

The ways we have wronged acquiescing to the continued Nakba and dispossession of Palestine land;

And the harm we have caused through for a brutal and crushing military occupation.

The ways we have wronged by blockading 1.8 million Gazans inside an open air prison;

And the harm we have caused by allowing a genocide to continue unchecked.

The ways we have wronged by accepting the propaganda that dehumanises Palestinians;

And the harm we have caused by wavering in our support for Palestinian liberation.

The ways we have wronged by only supporting Palestine when there is an escalation of violence;

And the harm we have caused by not implementing boycott, divestment, and sanctions.

For all these,
Source of forgiveness,
forgive us, pardon us,
lead us to atone

*V'al kulam,
Elo'ah s'lichot
s'lach lanu, m'chal lanu,
kaper lanu.*

וְעַל כָּלֵם,
אֱלֹהֵי סְלִיחוֹת,
סַלַח לָנוּ, מְחַל
לָנוּ, כַּפֵּר לָנוּ.

*The ways we have wronged by continuing to benefit from stolen land;
And the harm we have caused by perpetuating wealth and income
inequality.*

*The ways we have wronged by complicity in exclusionary private
schools, transport, healthcare, and security;
And the harm we have caused supporting exploitative food systems
while many in our country struggle to feed their children.*

*The ways we have wronged by dehumanizing, excluding and murdering
women, and queer people;
And the harm we have caused by shaming and stigmatizing the infirm,
the disabled, and the elderly.*

*The ways we have wronged by letting our government get away with
austerity and violence to the poor;
And the harm we have caused through the fears that drive our choices of
comfort over collective wellbeing.*

*For all these,
Source of forgiveness,
forgive us, pardon us,
lead us to atone*

*V'al kulam,
Elo'ah s'lichot
s'lach lanu, m'chal lanu,
kaper lanu.*

*וְעַל כָּלֵם,
אֱלֹהֵי סְלִיחוֹת,
סַלַּח לָנוּ, מְחַל
לָנוּ, כַּפֵּר לָנוּ.*

*The ways we have wronged by wedding sacred Jewish spiritual tradition
to political nationalism and militarism;
And the harm we have caused by allowing Zionists to control the
narratives in Jewish spaces.*

*The ways we have wronged by not centring our Jewishness on doikayt
(hereness); And the harm we have caused through believing ourselves
superior to other Jews.*

*The ways we have wronged by being dismissive of Jewish
intergenerational trauma
And the harm we have caused by exceptionalising this trauma*

*The ways we have wronged by failing to convince Zionists of their white
privilege and decolonial responsibilities;
And the harm we have caused by not supporting Israeli comrades
struggling against Zionism.*

*For all these,
Source of forgiveness,
forgive us, pardon us,
lead us to atone*

*V'al kulam,
Elo'ah s'lichot
s'lach lanu, m'chal lanu,
kaper lanu.*

*וְעַל כָּלֵם,
אֱלֹהֵי סְלִיחוֹת,
סַלַּח לָנוּ, מְחַל
לָנוּ, כַּפֵּר לָנוּ*

*The ways we have wronged by not finding the right balance between
struggles near and far;
And the harm we have caused by struggling against colonialism in
Palestine while accepting it in South Africa.*

*The ways we have wronged by not finding the balance between
mobilising, organising, and protesting
And the harm we have caused through shortcutting reflection and
connection in favour of productivity.*

*The ways we have wronged by not building loving relationships;
And the harm we have caused by not making time for rest and
rejuvenation.*

*The ways we have wronged by claiming easy victories;
And the harm we have caused by dismissing the dream of justice as
naive and unrealistic.*

For all these,
Source of forgiveness,
forgive us, pardon us,
lead us to atone.

V'al kulam,
Elo'ah s'lichot
s'lach lanu, m'chal lanu,
kaper lanu.

וְעַל כָּלֵם,
אֱלֹהֵי סְלִיחוֹת,
סְלַח לָנוּ, מַחַל
לָנוּ, כַּפֵּר לָנוּ.

S'lichot

ANOTHER WORLD IS POSSIBLE

...another world is possible

Imagine winning. This is your sacred task. This is your power. Imagine every detail of winning, the exact smell of the summer streets in which no one has been shot, the muscles you have never unclenched from worry, gone soft as newborn skin, the sparkling taste of food when we know that no one on earth is hungry... Lean with all your being towards that day when the poor of the world shake down a rain of good fortune out of the heavy clouds, and justice rolls down like waters.

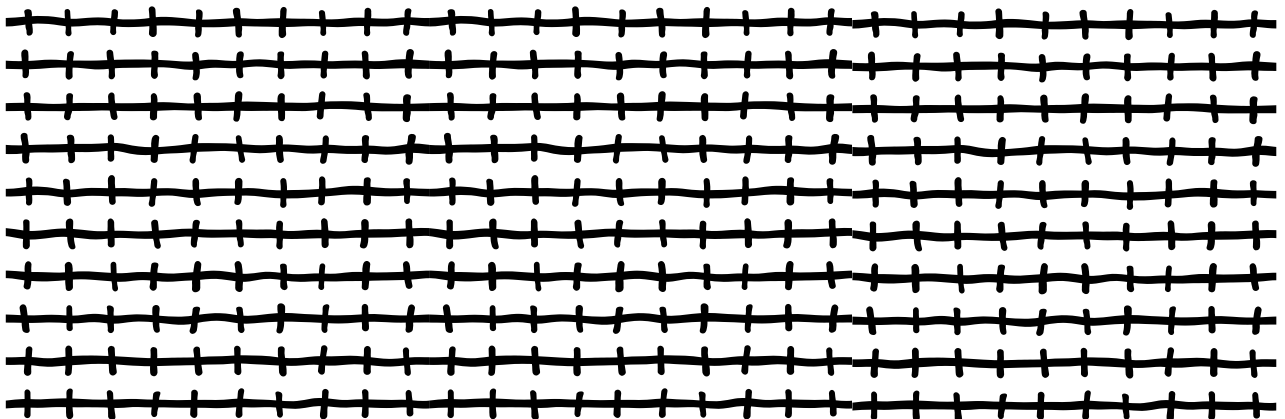
Defend the world in which we win as if it were your child. It is your child. Defend it as if it were your lover. It is your lover.

When you inhale and when you exhale, breathe the possibility of another world into the 37.2 trillion cells of your body until it shines with hope. Then imagine more.

**Don't waver. Don't let despair sink its sharp teeth
Into the throat with which you sing. Escalate your
dreams. Make them burn so fiercely that you can
follow them down any dark alleyway of history and not
lose your way. Make them burn clear as a starry
drinking gourd over the grim fog of exhaustion, and
keep walking.**

**Hold hands. Share water. Keep imagining.
So that we all, and the children of our children's
children may live.**

AURORA LEVINS MORALES



ADONAI GRANT US PARDON

To set us on a path of atonement the sages encourage us to perform these attributes.

Adonai, Adonai -
compassionate, gracious,
endlessly patient, loving,
and true; showing mercy
to the thousandth
generation; forgiving evil,
defiance, and
wrongdoing; granting
pardon.

*Adonai, Adonai- El
rachum v'chanum;
erech apayim, v'rav
chesed ve'emet;
notzer chesed la'alfim;
nosei avon vafesha
v'chataah; v'nakeih*

יְהוָה, יְהוָה, אֵל רַחוּם
וְחַנוּן, אֶרֶךְ אַפַּיִם
וְרַב־חֶסֶד וְאֱמֶת, נֹצֵר
חֶסֶד לְאֲלֵפִים, נוֹשֵׂא
עוֹן וְפֹשַׁע וְחַטָּאָה
וְנִקְיָה.

M'koreinu Eloheinu

We appeal to ourselves to set out on a path of liberation:

Source of existence,
we seek to correct our
paths but our deeds are
wanting. Let us be
directed by justice and
love.

*M'koreinu Eloheinu,
choneinu va'aneinu;
ki ein banu ma'asim.
Aseih imanu tz'dakah
vachessed, v'hoshi'einu*

מְקוֹרֵינוּ אֱלֹהֵינוּ
חֲנֵנוּ וְעֲנֵנוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים.
עֲשֵׂה עִמָּנוּ צְדָקָה
וְחֶסֶד, וְהוֹשִׁיעֵנוּ.

M'koreinu Eloheinu - How shall we find strength to take the road less travelled by?

M'koreinu Eloheinu - How shall we come to know the purpose of existence?

M'koreinu Eloheinu - How shall we learn not to live life in vain?

M'koreinu Eloheinu - How shall we get out of indifference?

M'koreinu Eloheinu - How shall we distinguish between truth and falsehood?

M'koreinu Eloheinu - How shall we find the answers to our questions?

M'koreinu Eloheinu - How shall we gird ourselves with strength to seek answers?

Source of existence,
we seek to correct our
paths but our deeds are
wanting. Let us be
directed by justice and
love.

*M'koreinu Eloheinu,
choneinu va'aneinu;
ki ein banu ma'asim.
Aseih imanu tz'dakah
vachessed, v'hoshi'einu*

מְקוֹרֵינוּ אֱלֹהֵינוּ
חֲנֵנוּ וְעֲנֵנוּ,
כִּי אֵין בָּנוּ מַעֲשִׂים.
עֲשֵׂה עִמָּנוּ צְדָקָה
וְחֶסֶד, וְהוֹשִׁיעֵנוּ.

M'koreinu Eloheinu - Grant us the challenging state of patience
M'koreinu Eloheinu - Make us impatient with the pace of progress
M'koreinu Eloheinu - Inspire us to start this year anew
M'koreinu Eloheinu - Inspire us with hope for the future
M'koreinu Eloheinu - Show us how to bring justice into the world

Source of existence,
 we seek to correct our
 paths but our deeds are
 wanting. Let us be
 directed by justice and
 love.

M'koreinu Eloheinu,
choneinu va'aneinu;
ki ein banu ma'asim.
Aseih imanu tz'dakah
vachessed, v'hoshi'einu

מְקוֹרֵינוּ אֱלֹהֵינוּ
 חָנּוּנוּ וְעַנּוּנוּ,
 כִּי אֵין בָּנוּ מַעֲשִׂים.
 עֲשֵׂה עִמָּנוּ צְדָקָה
 וְחֶסֶד, וְהוֹשִׁיעֵנוּ.

M'koreinu Eloheinu - Show us how to use our power for liberation
M'koreinu Eloheinu - Remind us that the time is now
M'koreinu Eloheinu - Remind us that the road is long
M'koreinu Eloheinu - Challenge us when we grow weary from struggle
M'koreinu Eloheinu - Challenge us when we grow complacent from our victories
M'koreinu Eloheinu - Guide us away from hopelessness and cynicism
M'koreinu Eloheinu - Guide us to the side of hope and transformation

Source of existence,
 we seek to correct our
 paths but our deeds are
 wanting. Let us be
 directed by justice and
 love.

M'koreinu Eloheinu,
choneinu va'aneinu;
ki ein banu ma'asim.
Aseih imanu tz'dakah
vachessed, v'hoshi'einu

מְקוֹרֵינוּ אֱלֹהֵינוּ
 חָנּוּנוּ וְעַנּוּנוּ,
 כִּי אֵין בָּנוּ מַעֲשִׂים.
 עֲשֵׂה עִמָּנוּ צְדָקָה
 וְחֶסֶד, וְהוֹשִׁיעֵנוּ.

M'koreinu Eloheinu - We honour those whose deeds inspire us still
M'koreinu Eloheinu - We honour those who bring justice into our world
M'koreinu Eloheinu - We remember those who suffer in darkness
M'koreinu Eloheinu - We remember the forgotten and the uprooted
M'koreinu Eloheinu - We will boycott, divest, and sanction Israel
M'koreinu Eloheinu - We will act to bring a ceasefire

M'koreinu Eloheinu - We will act in solidarity with Palestinians in their struggle for freedom

M'koreinu Eloheinu - We will act in solidarity with Israelis standing against tyranny

M'koreinu Eloheinu - We will rise up for peace

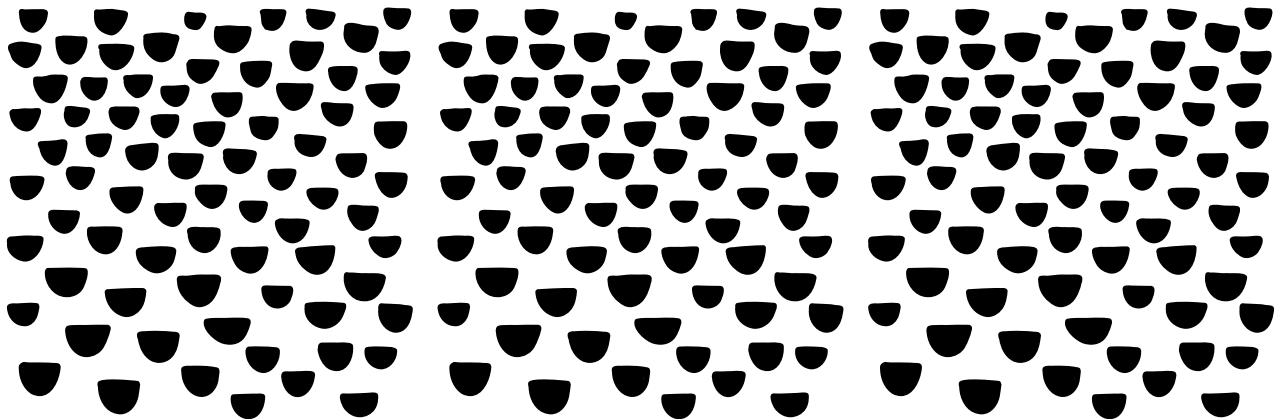
M'koreinu Eloheinu - We will rise up for justice

M'koreinu Eloheinu - We will rise up for equality

M'koreinu Eloheinu - We will rise up for liberation

Read Together:

M'koreinu Eloheinu - We will rise up for a Free Palestine



GOD IS TIRED

It's clear that God is getting tired

They worked so hard to keep that child alive under the rubble

For six days until she was rescued

But then They couldn't save her from that 2000-pound bomb

***It's clear that God is getting tired
They spent so much energy keeping a mother and her
twins healthy
Through an entire pregnancy and birth amidst a
genocide
But as They took a breather thinking that the hard work
was over
All three were killed in an airstrike***

***It's clear that God is getting tired
They worked around the clock keeping a man who had
lost three limbs alive
And it seemed that he was out of the woods
When the hospital was bombed and the building
collapsed on top of him***

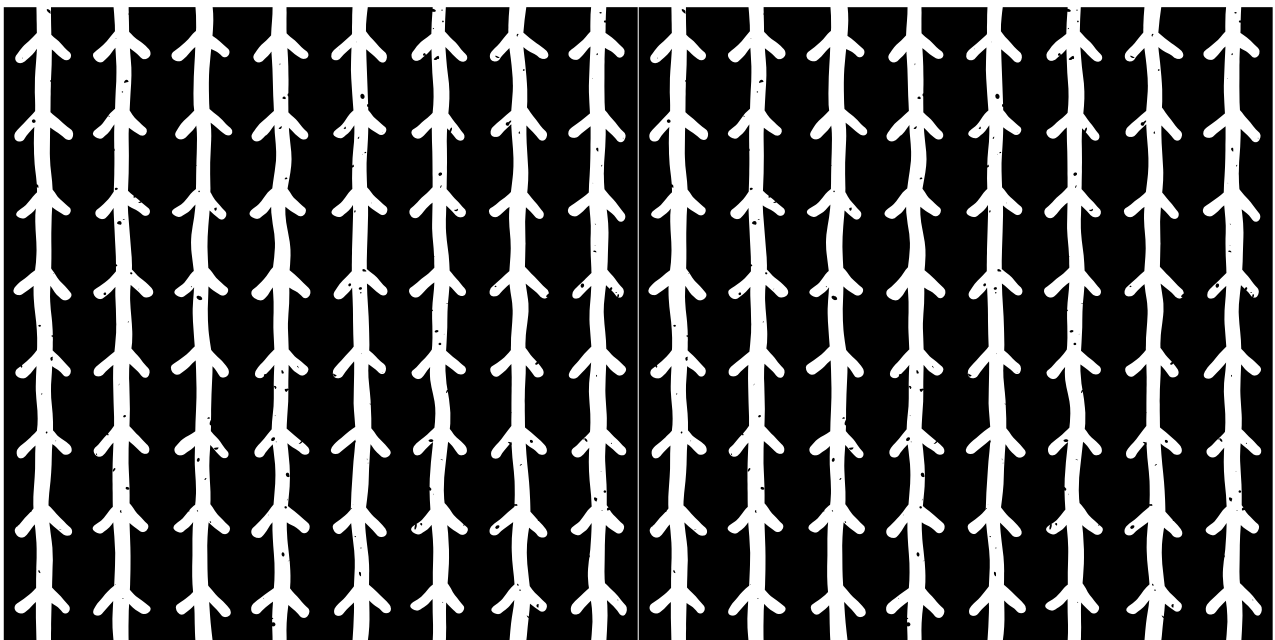
***It's clear that God is getting tired
The prayers are not even reaching Them anymore
There's just so many that They have simply given up
Like when you reach a certain level in Tetris
And the blocks start coming so fast
And for a time, you frantically move around the pieces
in an attempt to maintain some semblance of control
Until at some point you just put up your hands in
defeat
Recognising that the end is inevitable and there is
nothing more you can do***

***It's clear that God is getting tired
That God is tired
That God has been tired for ten horrifying months***

***For 76 horrifying years
God is tired and defeated and They've decided that it's
time
To vacate Their home in the sky and move down to a
tent in Gaza***

***God is there now
Ready to die alongside Their people
In Israel's next airstrike***

THANDI GAMEDZE



Aleinu

A PRAYER FOR REPARATION AND RESTORATION

***To the One who demands justice:
inspire us to become rodfei tzedek,
pursuers of justice
in our lives and in our communities.
Give us the strength to resist power
wielded with fear and dread;
fill us with the vision and purpose
to build a power yet greater,
a power rooted in solidarity,
liberation and love.***

***Grant us the courage to dismantle
systems of oppression –
and when they are no more,
let us dedicate our wealth and resources
toward the well-being of all.***

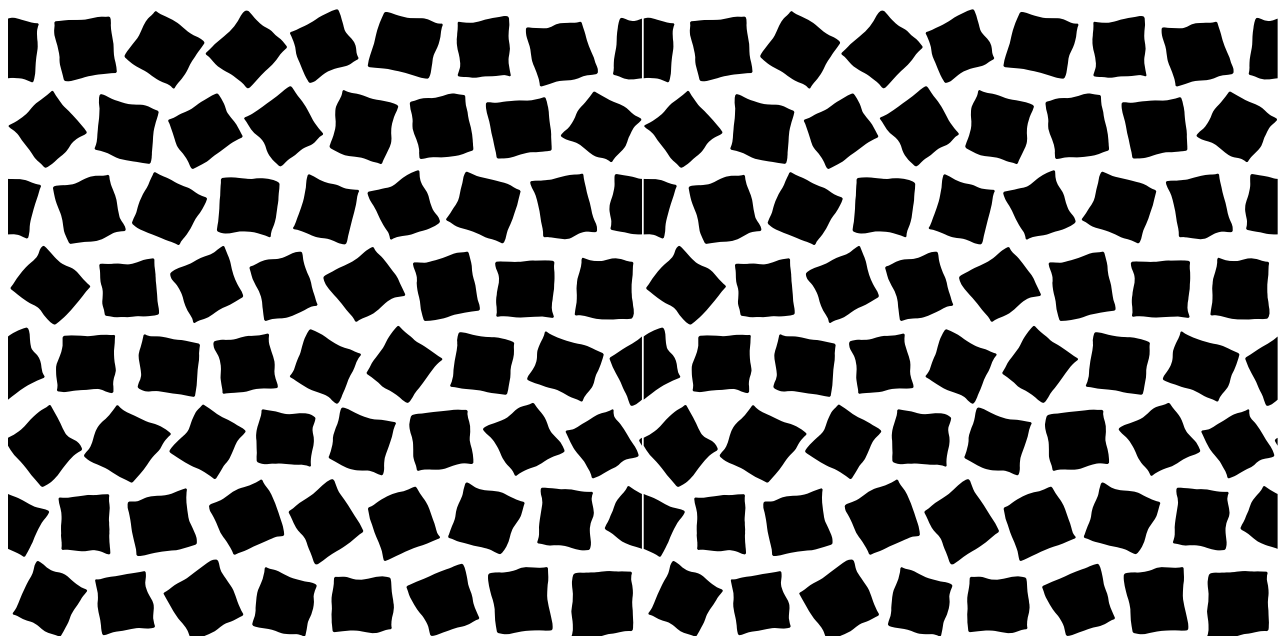
***May we abolish all forms of state violence
that we might make way for a world
free of racism and militarisation,
a world where no one profits
off the misery of others,
a world where the bills owed those***

***who have been
colonised, enslaved and dispossessed
are finally paid in full.***

***Inspire us with the knowledge
that real justice is indeed at hand,
that we may realise
the world we know is possible,
right here, right now,
in our own day.***

***May our thoughts and our hopes,
our words and our deeds
guide us toward a future of reparation,
of restoration, of justice,
al kol yoshvei teivel
for all who dwell on earth,
Amen.***

RABBI BRANT ROSEN



Kaddish

KADDISH FOR THE SOUL OF JUDAISM: GENOCIDE IN PALESTINE

As I write this, the wheels of genocide are turning. As I write this, I am preparing for Shabbat.

When I see Gaza, I see my own people languishing in concentration camps. I see a world that has turned its back on us, letting us be slaughtered en masse because we aren't quite human enough.

I am having a nightmare, can you wake me up? I'm dreaming that the Star of David is not sewn onto our clothes but affixed to the genocidal soldiers who bomb hospitals, schools, and churches with no regard for life. Who round up entire communities and shoot kids dead in the street.

I remember there was talk of Tikkun Olam and Tzedakah — is our humanity buried somewhere under the rubble? Is anyone still breathing under there? I scour bombed remnants of residential buildings for shreds of Judaism's soul. I thought it was still here. I thought so many things that evaporated in the dust of an air strike.

We built institutions and monuments to “never forget” but look at us now. It seems we left our humanity outside the door of the holocaust memorial museum. Jews are a diasporic miracle trapped in a nation state of lies. Israel has sacrificed our humanity at the altar of nationalism.

Perhaps one day we will pull a Gazan child's diary from the rubble and ash. We will dust off the casings and gun powder. Will we be able to read her words under blood-soaked paper? Did her dreams die in the phosphorous gas dropped on her head? Our grandchildren will ask us about the Palestinian genocide and why the world didn't intervene. Was she too brown or was it just "too complicated?"

Did you hear about the boy from Gaza who took his own life this week? Who saw hell on earth and chose to leap into the unknown instead of being murdered by an airstrike? Lay his body on the pile too, please, next to the shoes at Auschwitz. My ancestors from Mount Masada will protect him — they too chose to die by their own hand rather than suffer the indignity of slaughter by the tyrant.

Can you hear me recite the Mourner's Kaddish for every soul killed in Gaza? It may take me a moment, I have to say thousands of prayers, and each person has a name. I will sit Shiva for a million lifetimes. I leave a stone on each martyred grave to root the dead back into the earth, but I can still hear the screaming and I'm trying to pray.

Does it make you feel strong, Israel? To be the one wielding the gun as children cower? Are you healed now, do you know peace? You are a coward, dropping bombs from the sky making vapid platitudes for peace. I want to reach for Jewish wisdom but I cannot read the Talmud, it's covered in blood.

I'm having a nightmare, can you please wake me up? I'm dreaming that they fooled the Jewish people to do the bidding of

western imperialism. To feed their tech, their fascism, their bank accounts, their global death squads for the expansion of empire. That us Jews wiped out villages and stole indigenous land, maintaining 75 years of genocide. All I see are pieces of G-d's dead children in plastic grocery bags — can you please wake me up?

You — who squat in stolen homes and kidnap children. You — who rape, murder, mutilate, humiliate, then take a photo. You — Israel. You are not me, you never were. My Judaism spans thousands of years. My Judaism is expansive, righteous, boundless, rooted. I am a miracle of Jewish diasporic vision that could never be contained by a military state. I have no love for you or your fascism, Israel. I don't know you and I never did.

I wish we had time to ponder what this all means for the soul of Judaism. But it's Yom Kippur and the wheels of genocide are already turning. And my beloved Jewish people are driving this bus off the cliff. Can you feel this empire of dust crumbling to the ground? Is bombing really a balm for your crushed spirit?

Have you ever wondered why the nazi soldier didn't lay down his weapon? I have. What idea, what nation state, did he believe in so much that he could mow us all down and laugh? What could have made him see that we deserved to live? That Palestine deserves to be free?

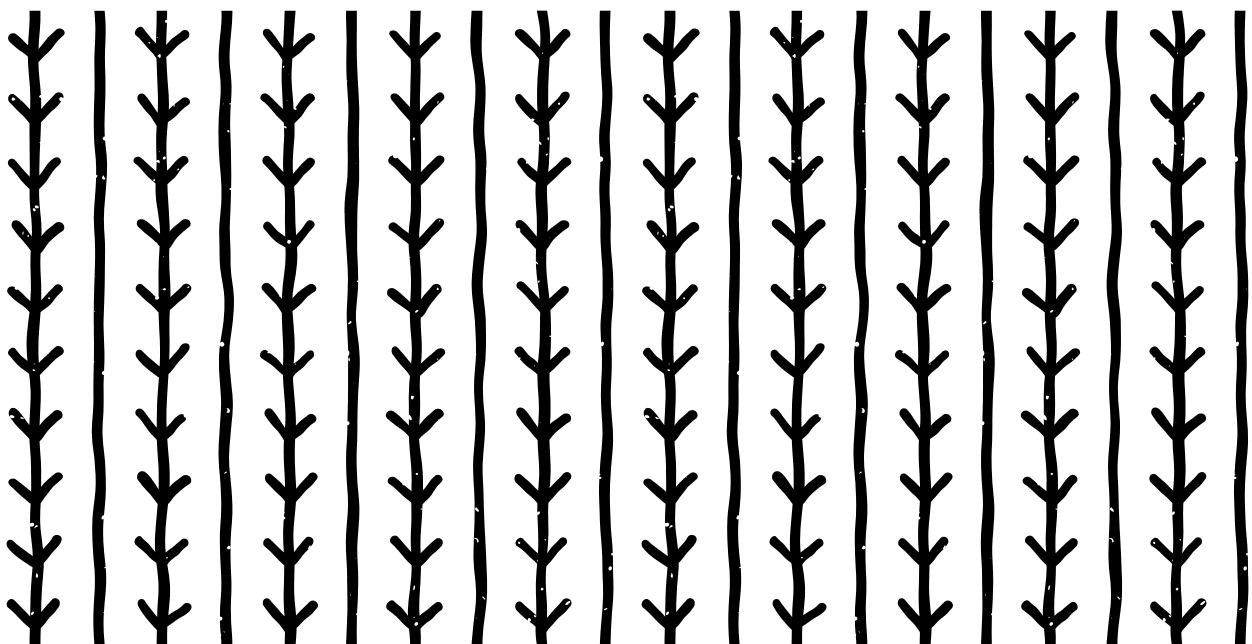
Palestine will never forget. The world will never forget. My Jewish descendants and I will never forget. And who are you in this moment, my beloved fellow Jew? Are you waving the Israeli flag as entire lineages of Palestinian families are wiped from the

public record? Are you partying at the edge of a concentration camp? Has the guilt crept up your spine yet? And how many dead children will make you feel safe? What's the number? When you kill that many, will you stop?

When I see Gaza, I am the Palestinians. I do not see myself in the face of an Israeli soldier — why should I? Because we are both Jewish? I see a colonizer, an occupier, a violent settler. I see someone willing to keep their boot on the neck of Palestine until she dies in the street.

Tell me the story again, zayde. Of David and Goliath, of Palestine and Israel, of a stone vs a tank. Tell me again who you are and tell me the truth this time.

AMANDA GELENDER



SHALOM ALEICHEM

Peace upon you, ministering
angels, messengers of the
Most High, Majesty of
majesties, Holy One of
blessing.

Come in peace, messengers
of peace, messengers of the
Most High, Majesty of
majesties, Holy One of
blessing.

Bless me in peace

Go in peace

*Shalom aleichem mal'achei
ha-sharet mal'achei Elyon,
mi-melech malchei ha-
milachim ha-kadosh Baruch
Hu.*

*Bo'achem l'shalom
mal'achei ha'shalom
mal'achei Elyon,
mi'melech malchei
ha'milachim ha-kadosh
Baruch Hu.*

Barchuni l'shalom

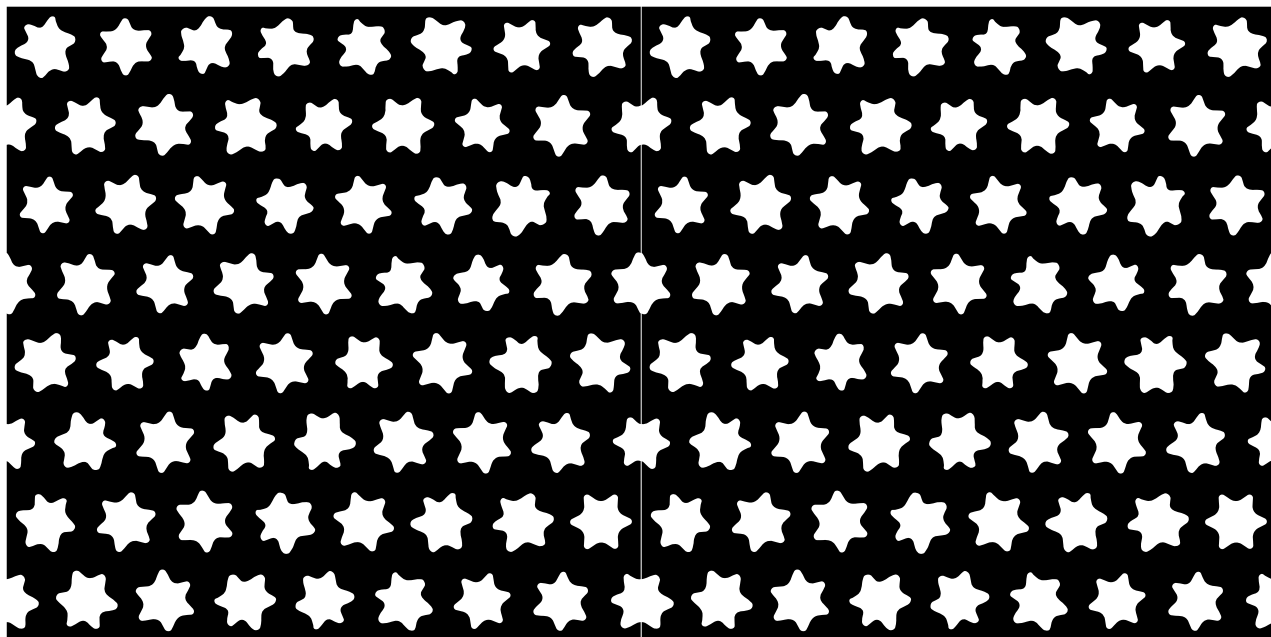
Tzeitchem l'shalom

שְׁלוֹם עֲלֵיכֶם מַלְאָכֵי
הַשָּׁרֵת מַלְאָכֵי עֲלִיּוֹן
מִמֶּלֶךְ מַלְכֵי הַמַּמְלָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא

בּוֹאֲכֶם לְשָׁלוֹם מַלְאָכֵי
הַשָּׁלוֹם מַלְאָכֵי עֲלִיּוֹן
מִמֶּלֶךְ מַלְכֵי הַמַּמְלָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא

... בְּרַכּוּנִי לְשָׁלוֹם

... צֵאתְכֶם לְשָׁלוֹם





**SOUTH AFRICAN JEWS FOR A FREE PALESTINE
CAPE TOWN MACHZOR FOR EREV YOM KIPPUR
2024/5785**